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25) Artistic ability and taste.

342 We have mentioned the Indian's skill in the execution of his traditional works. Furthermore, he has artistic taste, as we shall see later (VII - 3). His maloca is a fine work of engineering and art. Harmonious and imposing in its proportions, and with a perfect joining of the beams, it is solidly planted on the ground, defying the storms, with posts of hard wood, all quite regular and admirably aligned.

*192 The yuxta-seri, or bands woven of tucum (in Nheengatú, 286 tapacúras), which the women wear below the knee in order 301 to thicken the legs or as ornaments during dances, are perfect works.

531 The paintings on the stools and the designs with straw of different colors in the baskets and sieves are perfect and pleasant.

*192 The yaxkē-waxsóro or cache-sexe (small apron of beads 291 strung on threads of tucum), which the women wear in front when they dance, shows patience, skill, and good taste.

177 The new generation, both of the female and male sex, 291 which has passed through the Mission schools, has learned how to make their clothes; and /169/ they complete them with sufficient taste and trying to follow the fashion that they saw among the civilized of the Rio Negro. Even the boys like to sew and embroider (1).

532 They show a bent for drawing; and they not only draw on the ground, but represent in notebooks what they have seen: animal, objects, school buildings, etc. In the interests of truth, it must be pointed out that, because of their inconstancy, none of them up to now has gone on to perfect himself in drawing.

• 822 Among the colors, they prefer red and blue, combining this last color with white. And they love very bright colors.

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It is to be noted that in the Tukano language (46)

46. And not only the Tukano, but also the other idioms of the Uaupés (Tukano linguistic family) and of the Caburí use the same term for the colors red and yellow, and another for green and blue.

there is only one term, soise, to indicate orange, red and yellow, and another, ya'sasé, for green and blue, although they distinguish not only the seven simple colors, but also the intermediate ones.

As for the music, although not favored with a voice, since he generally has a shrill one, the taste and the relative ease with which he learns the songs with one or more voices are to be noted. Their dance songs, although they are monotonous and sad, are very harmonious, and the motifs that they execute on their flutes are quite varied and pleasant. Endowed, so to speak, with the musical instinct, the child learns the rhythm and the steps of the traditional dances with the greatest facility, without schooling, watching and dancing. Even the children are capable of preparing their flutes, even those called de Pá or caríço, as well as small organs of six to ten tubes, corresponding to the musical notes and harmonizing their various musical instruments perfectly.

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a) Wãx-tf or Juruparí (23).

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23. The young Tukano Casimiro Sampaio gave (1949) this contradictory information: "The Wãx-tf live in society. They make noise. They do not appear. They do not do any harm. /The final quotation marks are missing./ This subject about the spirits will be more fully developed in the book "Lendas do Uaupés /Legends of the Uaupés/."

He lives in the interior of the forests, in the darkest places and in the abandoned huts. He appears, however, even in the malocas, in the form of a black man, hairy, ugly, covered with ashes. A Tukano informant (Dorotéia Brito) said that: "When he makes himself seen in some house, it is a sign of sicknesses that will come. He likes to strangle chickens. When the broad hen makes noise, it is because Wãx-tf moved it." At any noise that they hear in the house or in the forest, they immediately think of Wãx-tf. A strange animal that they see, a figure, it must be he, and they yell, full of fear.

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They attribute the echo, axká-keoãrõ, to Wãx-tf, who is imitating some sound. It seems to them on many occasions that they hear in the noises of the forest and the cachoeiras, and in the whispering of the winds, faraway echoes of the songs and dances performed by Wãx-tf.

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It is to be noted that Wãx-tf is not an individual; there are many of them; rather it is an entire class. Among them one par excellence, who would be the principal one. This one, especially in the origin of the nation, did them much harm: he stole the children, impregnated their women, and did other evil things to them, killed the men, etc. Tired, finally, of their /the next line in the original source properly belongs on the next page and is repeated there; it is therefore omitted here in the translation/ yoke, because, besides so many bad things, he forced them into tasks and very difficult demonstrations, the men got